

The Converted Catholic

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

Vol. XXVI

JUNE, 1909

No. 6

EDITORIAL NOTES

JUSTIFICATION by faith is one of the cardinal doctrines of the Christian religion. It has been said to be the article of a standing or falling church. It was the most characteristic doctrine of the Reformation of the sixteenth century. All through his writings the Apostle Paul extolled this doctrine. "The just shall live by faith." "Believe on the Lord Jesus Christ, and thou shalt be saved."

Christ Himself told three different persons upon whom He wrought miracles that their faith had made them whole, and He said to Mary who anointed His feet in the Pharisee's house, "Thy faith hath saved thee, go in peace." One of the reasons why faith plays such an important part in the work of salvation is that without it we do not place ourselves in the necessary attitude to receive the gift of God.

The woman who had been to many physicians without permanent result would never have taken the trouble to push her way through such a crowd as surrounded the Master if she had not believed that he was able to cure her; nor will any man seek the forgiveness of sins from one whom he believes unable to give the pardon he desires. The fact that salvation is the free gift of God does not exclude the truth that certain conditions must be complied with to obtain it. One of these is repentance, or turning away from all known sins, and another is belief with the heart not only that God can forgive sin but that He will do so through the merits of His Son Jesus Christ.

WORKING OUT, AND WORKING FOR, SALVATION

A MOST important doctrine of the Roman Church is that salvation—the pardon of sins, union with God and eternal life with Him—must be purchased by human effort. This was set forth very plainly in a sermon preached in the Paulist church in this city, a few years ago, and afterwards published in the Roman Catholic weekly paper, the New York Freeman's Journal. This paper quoted the Paulist Father as follows:

As you well know, my dear brethren, Almighty God requires of each of us that we shall work out our own salvation. The happiness which we shall attain, if we obtain it, will be the just reward of our labor. This reward must be earned. The crown of glory is not an alms thrown to a beggar, it is the payment due in justice for work done. We have to earn, to deserve the eternal recompense which God has promised. The recompense of eternal life must be earned by us.

This doctrine is believed by all Roman Catholics, even by those who are intelligent in other matters. The "works" which they think will save them consist in obeying the commands of the Church in the fulfillment of religious duties, such as going to confession to a priest at certain times and communion at least once a year, hearing mass on Sunday, abstaining from meat on Friday, and the daily repetition of prayers—especially the "Hail Mary," etc. Anyone who performs these duties is a good Catholic working for his salvation in accordance with the teaching given above; and the omission of any of them is a sin that must be told in confession.

With such perversion of the truth of real Christianity as in this particular case, it is not surprising that there is so little spiritual life in the Roman Church. The priest, with his sacraments and ceremonies and the "works" he prescribes, stands between the people and God, telling them that they must placate the Heavenly Father by their labor or gifts, and that, even after all their efforts, His favor and blessing must come through the Church, that is, through the Pope

of Rome and his bishops and priests, because without them there is no hope of Heaven. "No priest, no sacrament; no sacrament, no salvation." Herein lies the radical difference between the true follower of Christ and a Roman Catholic. The good works of the former are the results of his possession of salvation, while in the latter they constitute the efforts to obtain it. The Roman Catholic who accepts the teaching of his priest will never say:

Not the labor of my hands
Can fulfil Thy law's demands.

Nothing in my hand I bring,
Simply to Thy cross I cling.

It would seem as if the Apostle Paul, when he wrote his Epistles, had in his mind some such persons as those Paulist priests who have called their Society by his name, when he said that Christ had blotted out the handwriting of ordinances such as the Jewish priests used, and of which in all ages all priests have been tenacious. He said Christ had broken down the middle wall of partition, having abolished the enmity, even the law of commandments contained in ordinances, to which so much importance was attached under the Mosaic law. In our day the priests of Rome lay great stress on the doing of certain things which have no vital connection with real religion, and if the Apostle Paul were to write to the Roman Catholic people to-day he would tell them that they have a great High Priest, Jesus, the Son of God, who has passed into the heavens and that therefore they should go boldly unto the throne of grace, and there find mercy and the forgiveness of their sins. If the Paulist Fathers obeyed this counsel and received the salvation of God into their own hearts, then they might have some success in their "missions to Protestants."

The Roman Catholic doctrine of "working out salvation" arises from a misconception of the true meaning of the words of Paul in his Epistle to the Philippians. The Christian church in that city had not many members, but they had received a full salvation through the Christ whom Paul had preached to them. It was at Philippi that the jailer was con-

verted. When he asked his prisoners, Paul and Silas, what he must do to be saved, they replied, "Believe on the Lord Jesus Christ and thou shalt be saved." That jailer and the other members of the church had not worked for the salvation that they enjoyed. It was freely bestowed upon them as the gift of God, and they accepted it and used it as the most precious thing they could receive.

Paul exhorted them to be united in love and in good works, and to let the same mind be in them which was in Christ Jesus; and then came the exhortation: "Wherefore, my beloved, work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure."

Thus the Philippian Christians were told to work out,—to develop—the previous gift they had received. They were children of God and they must show that God was working in them. What they had was His gift, and His love and power went with it—"He worketh in you." Therefore, in fear and trembling, active, alert for every opportunity, they must use the gifts, like the man who received five talents from his master and by his industry gained five more. The talents were a gift, and the faithful servant used them and was rewarded.

Paul preached the same doctrine to the Christians in other cities. Writing to the Ephesians, he said: "By grace ye are saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It is the same good news that Paul preached to all—a full and free salvation, without money and without price, purchased for us by the Blood of Christ. We cannot earn it, we cannot merit it, nor do we ever deserve it by our works. We cannot obtain it by long prayers, penances or confessions. We can obtain this gift only by means of contrite hearts and believing minds; and wherever man shall cry: "God be merciful to me a sinner, for Jesus Christ's sake!" the good God will hear, and answer, and bestow His gift of salvation.

Mr. Havemeyer's Timely Protest.

Mr. John C. Havemeyer, of Yonkers, N. Y., had a timely article on "Great Armaments and Peace," in the New York Christian Advocate, May 20, 1909. He contravenes the views expressed by Mr. Theodore Roosevelt on the subject of "a first-class fighting navy." He wisely says that as our opinions depend largely upon the principles we adopt for our guidance in life, these should be founded upon facts, and not upon "theory or rainbow impressions." He continues:

The great fact which Mr. Roosevelt seems entirely to ignore is God. He has created the world and placed us in it for a definite purpose, and this purpose can be realized only by a study of the commandments He has given. As Christ could not err, His teaching that their sum and substance is to love God supremely and our neighbor as ourself must be true.

The building of navies and organization of armies make it necessary that men shall give their time and strength to naval and military service, which is a preparation for killing men and destroying property; and the Bible does not contain anything that would justify such a use of time and effort; a man thus occupied is not fulfilling the purpose for which he was created, and such life is not acceptable to God. In the writer's opinion, "Mr. Roosevelt clearly occupies a position of hostility to God."

No Christian man will challenge the accuracy of the position stated in the following paragraph:

It is surely a divine teaching that only righteousness—which means right-doing in the sight of God—exalteth a nation, but sin is a reproach to any people. God's way and Mr. Roosevelt's certainly are antagonistic. Christ did not attempt to conquer by force, and trust in God is the attitude which the Bible everywhere enforces and makes indispensable for a life acceptable to Him. Trust in God and the killing of our fellowmen for whom Christ died are altogether irreconcilable.

Although the nations of the earth still maintain great armies and navies the spirit of the Gospel permeates their public policies to-day as never before, and there are indications of its continuously increasing influence in many quarters.

It still remains true, however, that Christianity achieves its conquests by converts, and it will only be through the setting up of the kingdom of Christ in the hearts of men everywhere that the glorious day will dawn when the knowledge of the Lord will cover the earth as the waters cover the sea. When that day comes there will be no further need for armies or navies.

Conference at Bloomfield, N. J.

At the Theological Seminary, Bloomfield, N. J., the committee of the Synodical Home Missions in New Jersey has arranged to hold a Summer School and Conference, June 7-14. An excellent program has been arranged, the lecturers and leaders being men of special training and experience in their several departments. While the needs of Christian workers engaged among our foreign populations have been more particularly considered, the subjects of discussion will be common to every form of religious activity. Lectures will be given in the mornings; conferences will take place in the afternoon; and the evening meetings will be of a purely devotional character. The Editor of *The Converted Catholic* will preside at the Conference of the afternoon of June 14, when the topic for discussion will be: "How to Deal with Roman Catholics." A limited number of men can obtain room and board at the Seminary for the week at a very moderate cost by early application to Rev. Prof. F. W. Jackson, Bloomfield, N. J.

A Book for Protestants and Catholics

We cordially commend a book to put into the hands of Roman Catholic friends—"The True Faith and How I Found It," by the Rev. Dr. Samuel McGerald, of Buffalo, N. Y., a highly esteemed minister of the Methodist Episcopal Church.

Protestants who have not had the opportunity of learning the real nature of the fundamental doctrines of Rome and their far-reaching effects on life and character will find much valuable information in this volume, set forth in plain language. The price of the book, bound in cloth and boxed, is 85 cents, post free; paper covers, 35 cents, post free. It can be obtained from the True Faith Company, Buffalo, N. Y.

The Rev. Giorgio Bartoli, the Converted Jesuit

A FULL account of the conversion to the evangelical faith of the Rev. Giorgio Bartoli, one of the most learned priests in Europe, and of his becoming a member of the Waldensian Church, appeared in The Converted Catholic for May.



Rev. Giorgio Bartoli.

Further information concerning this remarkable man has since come to hand. He was born at Modena, Italy, in 1864, and pursued his studies in France, Spain, England and Austria, as well as in Rome. After teaching in a Jesuit college at Scutari, Turkey, he went to India as a teacher of languages, history and science in a similar institution.

When compelled by illness to return to Europe, he taught in a Jesuit College at Naples, and there, in 1895, he graduated in theology and philosophy. Four years more of work in India led to a second breakdown in health, and on his way back to Italy he acted as Roman Catholic chaplain to British troops at Alexandria, Egypt. On reaching Rome he assumed the conduct of the great Jesuit paper, *La Civiltà Cattolica*. In 1905 he went to Dublin, and for two years lectured there on literary subjects; he returned to Italy in 1907.

When he was in India he was asked to reply to an article against the claims of the Roman Church, written by an Anglican clergyman. In performing this task he turned to Cyprian, Bishop of Carthage in the third century, and quoted his celebrated words "On the Unity of the Church." Among the results of his researches was his arrival at the conviction that Cyprian never made the statements attributed to him, and had never believed in the supremacy of the Bishop of Rome. Dr. Bartoli felt that in this matter, at least, he had been deceived by his Jesuit instructors, and doubts arose in his mind as to whether their instruction on other points had not been equally unreliable. He therefore began a careful study of the Bible and the Fathers of the Church, which ultimately led him to the renunciation of all the distinctive doctrines of the Roman Catholic Church.

Before allying himself with any Protestant body he made a careful study of the faith, methods of work, and organization of the Waldensian Church, and the fact that that Church was in existence long before the time of Luther appealed to him with great force.

Dr. Bartoli has a commanding figure, and a singularly winning and gracious personality, which helps him not only to gain the good will of men of every class and condition, but also to secure their attention, their respect and confidence.

He is taking steps to open an International School of Biblical Theology in Rome to counteract the influence of the Papal University under Jesuit control.

Referring to this enterprise, Dr. Bartoli says:

"I believe that if Romanism is to be fought at all, it should be combatted with Biblical learning, patristic knowledge, and

Christian piety. It is my intention to set against the errors of the Papacy the light of eternal truth which the Word of God gives us in Holy Writ. What Italy wants now is a popular and free university where the religion of Jesus Christ shall be taught. If you wish to dispel darkness, bring in a flood of light. The light is at hand—the Bible interpreted by itself; the holy teachings of our Lord; the primitive creed of the Christian Church. Thus the Jesuit professors of the Papal University will be controlled and kept in check by a band of men as learned as they are, and their pupils will have the opportunity of listening to other teachers of scientific Christianity."

Dr. Bartoli has for several years been one of the most prominent writers in Italy on religious and literary subjects. The first book that he has published since his conversion to the evangelical faith was issued in Turin by the well-known publishing house of Fratelli Bocca. It is entitled, "*La Religione degl'Italiani*"—"The Religion of the Italians." In replying to the question, "Are the Italians Religious?" he reviews different types of his countrymen—among them the modernists, the freethinkers, the socialists, the pious Catholics, monks and nuns, members of the aristocracy, the working classes, and the peasants—and shows that the Italian people, taken as a whole, are religious at heart. They certainly have aspirations towards spiritual things, but their religion, such as it is, is "without knowledge."

In the last chapter of the book he discusses the question, "What is the Religion that Saves Man?" and he shows himself thoroughly acquainted with the Scriptures, and filled with the true apostolic, evangelical spirit. One passage reads thus:

The Gospel is the only rule of faith; the Church cannot give any new revelation. If the Church of Christ wishes to continue faithful and loyal to her divine Founder, she must drink often at the primitive source of divine truth, listen continually to the message of Jesus, read the Holy Scriptures with close attention, and frequently compare her faith and spirit with the faith and spirit of the true Gospel. Only in this way will there ever exist in the world a great church, the church of Jesus Christ, faithful to her Founder,

faithful to the Gospel, and embracing in her mystic bosom—although under various names—all the true believers in the name of Jesus. That church will be one in the unity of evangelical faith. She will be catholic in the wide outstretching of her divine arms, and she will be unchangeable because of the immutability of the "divine revelation once for all delivered unto the saints."

Oh that Italy may return to the message of Jesus, to primitive Christianity, and to the pure Gospel of Christ! Then shall we see justice in the government, honesty in trade, concord and peace between capital and labor, sobriety in every-day life, and everywhere purity and chastity.

This learned ex-Jesuit has two other books in preparation which are to be published this year—one entitled "Primitive Christianity," and the other "The Church of Christ and the Churches." Some time Dr. Bartoli will visit the United States, where he will receive a cordial welcome.

Don Romulo Murri, who has just been elected a member of the Italian Parliament is a learned priest who was excommunicated last year by Pope Pius for his connection with



Deputy Romulo Murri.

the Christian Democratic party, and also for his Modernist opinions. Like Dr. Giorgio Bartoli, Murri is one of the great scholars who have recently rebelled against the narrowness, the bigotry and the intolerance of the Roman Catholic Church. He will make his mark as a Deputy in the Italian Parliament and will be a thorn in the side of the Jesuitical reactionaries.

CHRIST'S MISSION WORK

NEW SUBSCRIBERS to The Converted Catholic—and it is a great pleasure to record the fact that their number is increasing—frequently inquire as to the origin of the work of Christ's Mission and the purpose of establishing this Magazine.

The work of Christ's Mission was commenced in New York City in 1879, for the purpose of enlightening Roman Catholics regarding the religion of the Bible and the false doctrines of the Church of Rome; and also for the instruction of all American citizens on the dangerous tendencies of the continually increasing power of the Roman Catholic Church in our great Republic. The founder of Christ's Mission had been a Roman Catholic priest for several years, and after he had left that Church and studied medicine he was converted to the evangelical faith. Then he perceived that it was his duty to share the gift of God in the knowledge of the truth of the religion of Christ with his brethren according to the flesh, and bring them into harmony with the religious sentiments of seven-eighths of the American people. The Roman Catholic Church had not been a blessing to them or their ancestors in European countries, and there was nothing in that whole Roman system that could be helpful to them as American citizens. The progress of the Roman Church here, through immigration, could be checked in two ways: First, by calling the attention of the Catholic people to the truths of Christianity that are common to all Protestant Churches, and the false teachings of the Roman Catholic Church; second, by warning Protestants to beware of the rule of Rome, which has been destructive of liberty in every country where it has gained power.

During the thirty years' work of Christ's Mission much good has been done. Thousands of Catholics have been enlightened, and as the founder of the Mission had been a priest of Rome himself, he was able to encourage and help a great number of priests to come out of that Church and become free men.

In material development and progress the work has also

prospered. A fine building has been secured for the work of the Mission, which is an incorporated society, in the most central part of New York City, where religious meetings, conferences, and lectures on vital subjects are held.

Christ's Mission can best be described as a connecting link between the Roman Catholics, who are losing faith in the religion of their fathers, and the enlightened, prosperous Protestant world, that is progressing in the establishment of the righteousness that exalteth the nation. Services in the Mission building are largely attended by both Protestants and Catholics, and there are constant conversions of spiritually-minded people from the false doctrines and superstitions of the Roman Church.

THE ENLARGEMENT OF THE CHAPEL

The importance of enlarging the chapel of Christ's Mission becomes more evident as every succeeding Sunday brings a still larger number of Roman Catholics to the services. Although the chapel is pleasant and commodious, the arrangements for ventilation are hardly equal to the demands of its crowded congregations; and during this year it has been impossible for all who wish to attend to find seats. There is a beautiful lot in the rear of the building which would double the capacity of the chapel if built upon.

Never before in the history of this work has such interest been displayed in the meetings by the Roman Catholics who attend them. The number that come merely out of curiosity is very small, and the universally earnest demeanor, close attention and respectful bearing, show that many thoughtful Catholics earnestly desire to know the truth. Christ's Mission chapel is always open to them, and there these earnest souls can be sure of a hearty welcome, and of hearing the Gospel of Christ simply and plainly expounded, and the doctrines and practices of their Church discussed without bitterness or hostility, on the one hand, or a mistaken and ill-informed, over-strained admiration on the other. To-day it is more true than ever before that there is no more promising field for the spread of the pure Gospel of Jesus Christ in the United States than among the Roman Catholics.

An Appeal from Rev. Dr. Taft

My Dear Brother O'Connor:—It gave me joy to see that in The Converted Catholic for May the enlargement of the chapel of Christ's Mission is referred to as a most needed and important step in advance in the work of the Lord that you established in New York City for all America thirty years ago, and which the Holy Spirit has since guided.

Will you kindly give me space in the June issue of the Magazine to say that some months since, it was my honor and privilege to preach several times in Christ's Mission, (which is the incorporated title of the Reformed Catholic work), and I then saw the absolute necessity of the enlargement of the chapel. At one of those crowded services I offered to be one of one hundred ministers to give ten dollars each for this purpose. I am aware, Mr. Editor, that heretofore you have closed your columns to all such financial appeals, but may I ask that you waive this policy just this once and permit me hereby to call upon all ministers, who are interested in the work for God, for our country, and for the salvation of precious souls, to join this list of 100 names?

I cannot tell how deeply I feel the importance of the work you are doing and have been so successfully conducting during all the years I have observed your course.

I believe that men are not more fully called to Home or Foreign Missions than you are to this glorious work of teaching true Christianity to our Roman Catholic neighbors who are fed with "the traditions of men," and not edified in the "glorious Gospel of Christ" which delivers men from both the guilt and power of sin and makes them earnest and gentle missionaries to their fellowmen.

Please let me through The Converted Catholic beseech ninety-nine preachers to send their ten dollars contributions in order that with the better equipment which the work so sorely needs you may eclipse all past achievements and lead not only hundreds of priests but thousands of men and women out of Rome's darkness into the glorious light and liberty of the children of God.

Jay N. Taft.

224 Lancaster avenue, Syracuse, N. Y., May 24, 1909.

SERVICES IN CHRIST'S MISSION

DURING the months of April and May Pastor James A. O'Connor preached every Sunday in the chapel of Christ's Mission, and as there were many Catholics present at every service, for their benefit the pastor referred to some of his experiences in the priesthood. His remarks on confession to a priest appeared in a previous issue of The Converted Catholic.

On Sunday, May 23, he related some incidents connected with transubstantiation and the sacrifice of the mass. Among other things he said:

ABSURDITIES OF TRANSUBSTANTIATION

During my priestly life of some eight years I said mass every morning, and on Sunday we could say two masses, if necessary. On Christmas Day every priest could say three masses.

One of the incidents related was that of a priest named Peter Corcoran, who had three country churches; as he had to say mass in each church at Christmas he consumed so much wine that at the end of the third mass he made an unfortunate exhibition of himself by his unsteady gait while officiating at the altar. Generally only a small quantity of wine is used at mass, but Peter filled up the chalice at the ablutions, with the result that he was overcome.

A priest is supposed to be fasting before he says mass, but an old priest once told me that when he was a student in Rome one of the Cardinals who had to say mass at noon gave orders that a breakfast of coffee, rolls, an omelet and beefsteak should be brought to his room at nine o'clock. The holy man gave himself a dispensation, said the priest, by way of explanation.

I have known a priest to use beer by mistake instead of wine in saying mass. He did not perceive the mistake until he had drunk the consecrated beer. Of course that was not changed into the blood of Christ, but the mass was all right, for the wafer was duly consecrated by the words, "Hoc est enim corpus meum"—"This is my body," and the priest

logically reasoned that a body must contain blood, or it would be a corpse.

The many absurdities connected with the doctrine of transubstantiation forcibly impressed themselves on my mind. A priest who had no faith at all in the doctrines of the Church—and there are some of that kind in the priesthood—or who was a notorious sinner—and there are more of that kind—could consecrate the bread and wine, and thus create Jesus Christ, true God and true man, soul and divinity, as validly as the Pope himself. The god of Rome is not, and could not be, the Father in heaven and His Son, the Saviour of the world.

In the course of my reading while I was yet a young priest I came across a passage in the experiences of Blanco White, who had been a distinguished priest in Spain in the last century. He was a canon of the cathedral of Seville, and as the church property was maintained by the Government, the buildings had fallen into decay during the Napoleonic wars in that country.

Canon White, in narrating the incident in question, wrote to this effect:

"I was saying mass one day in the Cathedral, and came to the point where I took the large wafer in my hand. I had just broken it in two and placed one half on the patena (the small golden plate put there to receive it). While I was breaking off the corner of the piece that I held in my left hand, to place it in the chalice, a mouse came out of a crevice in the altar and ran away with the half of the wafer that I had placed on the patena. I finished the ceremony as soon as possible, gathered the brethren together, and with the sexton we spent two hours in hunting for that mouse. At last we caught a mouse under the altar, and then we dissected it in an effort to find what it had ran away with if it were the actual mouse.

"We found nothing, and even if it had been the veritable thief, there was time for digestion to have taken place. What did that mouse eat?"

When I read the story from the pen of a Roman priest I felt the blood rush to my face in mortification. Was it possible that Jesus the Son of God, who died on Calvary's cross and rose

again to give me the promise of eternal life, whose body and blood, soul and divinity were contained in the wafer, could be eaten by a mouse and thus destroyed? That story first led me to see the absurdity of the doctrine of transubstantiation that had been imposed upon me from my earliest years.

If the Roman Catholic people would read the New Testament they would see the perversions of Scripture in every doctrine of the Roman Church. While the Apostles performed many miracles, they never said a mass or consecrated a wafer, and made of it the Son of God, as the priests pretend to do. When they held religious services and commemorated the death of Christ, the words "This is My body," according to the plain meaning, signified, "this represents, or is like, My body, which shall be broken for you." And in like manner when they took the cup, it signified, "this wine represents My blood, which shall be shed for you," "Do this in commemoration of me." So at the communion service in every Christian church even to our day, the sacrifice of Calvary is commemorated as a memorial.

Other doctrines of the Roman Church were discussed by Pastor O'Connor at the various services—Mariolatry, purgatory, indulgences, relics, and such disciplinary decrees as celibacy—which does not by any means always include chastity. As these subjects were treated in as fair and delicate a manner as possible, the Catholics present were intensely interested, and some of them declared they had never before learned so much about their own religion, and the points on which it differed from the faith of Protestants.

At every service Pastor O'Connor preached a Gospel sermon, showing the Bible way of salvation before he referred to the Roman doctrines or related his own experience in the priesthood. These Scriptural expositions deepened the spiritual life of the Protestants present, and led the Catholics to see their privileges as children of God by faith in the Lord Jesus Christ as their personal Saviour. But they must cast off the yoke of Rome, which is heavy and crushing, before they can realize the truth of the words of our Lord: "My yoke is easy and my burden is light—Come unto Me, and I will give you rest."

EVERYTHING FREE AT CHRIST'S MISSION

At the services in Christ's Mission the people are told that salvation is free—the gift of God, and there is no charge for any service. All the seats are free, hymn books are supplied, literature is distributed, and contributions to meet the expenses of the work are entirely voluntary. This is a novel experience to the Catholics, and is one of the attractive features of the meetings. Hence the necessity of appealing to all the Christian friends of the work for their co-operation. There is no more important Mission work to-day than the effort to reach the Roman Catholics with the glorious Gospel of the grace of God.



Rev. James A. O'Connor

Founder and Director of Christ's Mission and Editor of The Converted Catholic.

Christ's Mission Converts From Rome

FOUR Roman Catholic priests who had been in good and regular standing in the Roman Church until they came to Christ's Mission and renounced Romanism, are now



Rev. John H. Hennes,

This priest came to Christ's Mission from Ohio in 1902.

pastors and missionaries in connection with evangelical churches in New Jersey, and all are working among the

Italians. The latest of these, the Rev. Thomas Barbieri, who came to Christ's Mission last year, is now a missionary in the Reformed Church, and the Revs. Joseph Giardina and Hermes Cavarocchi, after due examination, have been recognized as Presbyterian ministers. Mr. Giardina had been connected with St. Augustine's Roman Catholic Church, New York City, when he came to Christ's Mission in 1905.

There was no mission for the Italians in Jersey City until two years ago, when the Rev. Dr. Charles Herr, of the First Presbyterian Church, that city, applied to Christ's Mission, and Mr. Cavarocchi was sent there. Since then Dr. Herr's church has nobly sustained his efforts to reach his Italian fellow-countrymen and sixty Italians have been brought out of Romanism into the fellowship of the members of the church. Mr. Giardina has been equally successful in his work in Montclair, and a great door of usefulness is opening for Mr. Barbieri. He is well equipped for the work as a man of ability, good judgment and consecrated zeal. Last month Mr. Barbieri brought another priest to Christ's Mission, with a note of introduction from the Rev. Alberto Clot, the Waldensian pastor, who is now in this country in the interests of the Waldensian work in Italy; and Christ's Mission will send him up to the Moody School at Mount Hermon for the summer season of that great school, where he will learn the English language and be instructed in the evangelical faith. Though only twenty-eight years of age, this gentleman, the Rev. Sisto Noce, had been a parish priest in Rome, and if the mercy of God and the guidance of the Holy Spirit had not led him out of the darkness and superstition of Romanism, he would have risen to eminence in the ranks of the Italian prelates.

Thirty years ago, when Christ's Mission was established in New York, there were no Italian Protestant churches in this country. To-day there are one hundred and fifty Protestant churches and missions in the United States. This year six Italian priests have come to Christ's Mission. Those only who give evidence of conversion to Christ in a clear testimony are commended for Christian work.



Rev. Hermes Cavarocchi.



Rev. Joseph Giardina.

Christ's Mission, New York City

The work of Christ's Mission was first carried on in hired halls, such as Masonic Temple, Sixth avenue and 23d street.

The services were held every Sunday until 1891, when

the mission building on West 21st street was obtained. In 1906 that building, being no longer suitable, was sold, and the present fine building was obtained as the permanent headquarters of the work. It was providential that such a location should have been chosen. Situated close to Columbus Circle, at the entrance to Central Park, where Eighth avenue and Broadway meet, with a Subway station and three street-car lines, and a crosstown line, and the Sixth and Ninth avenues Elevated station at 59th street, it is in the most central and accessible part of the city. With the Subways to all parts of New York, Brooklyn, Jersey City and Hoboken, Christ's Mission can be most easily and quickly reached. The services are attended by Protestants and Catholics, the latter in larger numbers this year (1909) than ever before.



Christ's Mission House, 331 W. 57th St.

Dedication of Calvin's Monument

At the dedication of the monument to John Calvin in Geneva, Switzerland, next month, not only will the twenty-five millions of Christians who hold to the Presbyterian form of church government be represented, but the Protestants of all denominations throughout the world who have contributed to the erection of the monument.

It would perhaps add to my length of days—and, let us hope, to my usefulness—to be present at the dedication of that monument at Geneva on July 10; even as I hope the work accomplished during the last four years in this Magazine and in Christ's Mission, since my visit to France in 1905, at the passage of the law for the separation of Church and State, has been productive of good and acceptable to the readers of *The Converted Catholic*.

I had been at school at France in the great seminary of St. Sulpice in Paris preparing for the priesthood forty-two years before; and it renewed my youth to visit the scenes of my boyhood and to witness the great and glorious changes that had taken place in the life of that beautiful country. In those early days the Roman Catholic Church was all-powerful in the religious and social life of the nation; but during the forty-two years since my school days wonderful changes had taken place. The Republic, established in 1870—the same year that witnessed the downfall of the Empire, and the destruction of the Temporal Power of the Pope—was in 1905 strong and flourishing; and the Roman Church, with its hierarchy and monks and nuns, had been cast out of the national life. It was therefore a great joy for me to be in France that year, and to witness the emancipation of the French people from the yoke of Rome; and to be at Geneva would be an inspiration to me in the work that I have been privileged to carry on in America for the deliverance of Roman Catholics from that same wicked and heavy yoke of Rome, and for the instruction and warning of Protestants not to allow our own Republic—which God has so wonderfully blessed in the open Bible, our free institutions, and with the liberty that pertains to the children of God—to fall a prey to that monstrous system that has, always and everywhere, oppressed mankind.

J. A. O'C.

Roman Catholic Losses

The enormous losses sustained in this country by the Roman Church during the last half century have naturally given the authorities of the Church much concern. Some years ago at the funeral of Bishop Wigger of Newark, N. J., Bishop James A. McFaul, of Trenton, said: "If we had been able to preserve the faith in all immigrants to this country and their descendants we would number close upon one-half the population of the United States."

At various times Roman Catholic ecclesiastics have given different reasons for this falling away, which is sometimes described as "leakage." Some have put the blame on the local priests, some on the schools and "mixed marriages," and others upon the perversity of the Catholic people themselves. Miss M. T. Elder, niece of the late Archbishop of Cincinnati, attributed the "losses" of the Church to the lack of initiative on the part of both clergy and laity, whom she accused of always "tagging on behind the Protestants." She estimated the loss to Rome in the United States at 20,000,000 of souls.

Latterly the inclination has been to blame the inferiority of Roman Catholic education; and in this connection according to a recent issue of *The Gaelic American*, an Irish Catholic paper of this city, Mr. E. F. Cohalan, a prominent Tammany politician, and a man of high standing in Roman Catholic circles, considers the absence of instruction in Irish history in the parochial schools to have much to do with these losses. At a convention lately held in this city he said: "The Church authorities now fully recognize that the ignorance of Irish history, and consequent loss of race pride, have had much to do with the great losses sustained by the Catholic Church among the descendants of Irish immigrants in the United States."

The real reason for the losses that the Roman Church has sustained in the United States is its lack of spiritual power, and the fact that it thrusts forward union with itself as the means of salvation to the people, instead of union with God through Jesus Christ. Instead of giving the people the

Bread of Life it gives them the stone of useless ceremonies.

The Catholic people are fast finding out that in many other respects their Church is not good enough for free and enlightened American citizens; and it is doubtful if courses in the history of Ireland will do much to stop the "leakage." Not a Protestant church in New York or in fact all through the United States, but has converted Catholics in its membership, many of them of Irish descent.

Priests Scandalizing the Laity

At the last meeting, in Chicago, of the Executive Board of the American Federation of Catholic Societies attention was directed to the circulation of "libelous and scandalous publications against priests," says the New York Christian Advocate, May 20. The reference was to the book, "The Parochial School a Curse to the Church, a Menace to the Nation," by Jeremiah J. Crowley, formerly a Roman Catholic priest; but any action the "Federationists" may contemplate is belated, for Mr. Crowley has withdrawn the book from circulation, gone into the real estate business, married a wife, and settled down like a respectable citizen. The Board, however, might issue a boycotting decree against the New York Evening Journal, which published, May 13, 1909, the fact that one of the priests attached to the Church of St. Martin of Tours, in Brooklyn, had been arrested by the police in a very bad place. He and the "strange woman" arrested with him were each fined \$10.

A similar decree might also go forth against practically all the New York daily papers of May 18 and 19, for reporting the case of a priest who gave the name of Patrick J. Hendrick, who pushed a young man off a platform of the elevated railroad before an approaching train. A handkerchief round his neck concealed his Roman collar when arrested, and he confessed that he had been drinking. He was taken before Magistrate Corrigan, a Roman Catholic, who held him for trial on a charge of assault, fixing bail at \$500. From his cell he wrote to the Paulist Fathers, asking their assistance. Oh, those Paulists! They should quit trying to convert foolish Protestants to Popery with all its abominations.

Departed Friends

The Rev. Dr. Joseph Sanderson, the Nestor of the Presbyterian ministry in this city, whose learned contributions have so often delighted the readers of *The Converted Catholic*, has recently lost his good brother, Mr. George Sanderson, who passed away at the age of 88. Mr. Sanderson was a native of Ireland and brought up in the Presbyterian Church, of which he became a member in 1838. He obtained a teacher's diploma in Ireland, and was a Sunday School teacher in the church in Dublin, of which the late Dr. John Hall was pastor. He came to New York in 1849, and became a ruling elder in the United Presbyterian Church. When Dr. Hall came to New York as pastor of the Fifth Avenue Presbyterian Church, Mr. Sanderson became a member there and continued in its membership until his death. Rev. Dr. J. Ross Stevenson, the present pastor of that church, paid a beautiful tribute to his character at the funeral service.

An interesting biographical sketch of a faithful beloved minister, the Rev. Frederick La Rue King, has been published by his brother, the Rev. Albert B. King. The elder brother departed this life in October, 1905, and an appreciative notice of his translation appeared in this Magazine at the time. The beauty of his Christian life shines forth on the pages of this booklet. It is good to read of such faith and trust in God as in this prayer found among Dr. King's papers after his death:

Lord, I desire to die, in order that I may live; I desire to live in order that I may die. Thou commandest me to live, and to bring forth the works of life, and I cannot unless Thou quickenest me. Thou commandest me to die, and I cannot shake off this body of sin and corruption. Slay the old man within me this day. Take away this my life, which is death, and bring me that death which is life. I cast myself upon Thee. I am willing to be what Thou wilt. Work this great change within me, and within those who are near and dear to me, and Thine shall be the glory.

Both the King brothers were graduates of Princeton University and Seminary. They came of Puritan and Huguenot stock, and the characteristics of these two great Christian races were prominent in both.

The wife of the Rev. Dr. Albert B. King, a consecrated Christian lady, has been recently called to the higher life.

A COMMON-SENSE GOSPEL

**A Sermon Preached at Christ's Mission by Rev.
Jay N. Taft, Ph.D.**

"The Lord will save."—Zephaniah 3:17.

"Give a reason of your hope."—1 Peter 3:15.

THESE two texts say to us: "God is a Saviour; tell why you believe it." I wish to show that it is reasonable that God should save us, and also that He should save us by the method which He uses.

In our text is a statement of the greatest, gladdest and most glorious fact in the world, and an injunction to us all to make plain its reasonableness to others. If religion is "sanctified common sense," I submit that the average Christian is too tame, too timid about it. Let us remember that apologetics is not apology, but argument. A psalmist says, "Let the redeemed of the Lord say so," and so say I.

True religion does not consist in either ceremony or ordinance—in faith or feeling. It is an experience, based on fact and nourished by truth; therefore, it can give a good account of itself, and ought to do so. Peter, who was not a scholar, says: "Be ready with a reason"; Paul, who was a scholar and a philosopher, says that religion is "reasonable service." The religious teacher of the Holy Bible is not a special officer of "holy Church," standing between God and the people; he is a "voice," making the idea of God plain, showing that "closer is He than breathing, nearer than hands and feet." Let us all do this, for religion is not some far-off affair, something outside of us, to be accepted intellectually or theoretically, without being understood; nor is it eternal life insurance dispensed by a priest or withheld at his pleasure. Money cannot buy it.

The triumph of the Gospel is due to its appeal to two elements in the make-up of every man—conscience and common sense; this is demonstrated by its regenerating virtue in all sorts, races and conditions of men in every country under the sun.

Christ is not responsible for the many foolish things that have been taught in His name. Brother Jasper, that famous

colored preacher, died believing that the world stands still and that the sun "do move," because Joshua commanded "the sun to stand still" and because he read "the world is established that it cannot be moved"; but the old planet keeps on revolving just the same, and runs her course around the sun once a year.

When we were waxing eloquent over our contention for an absolutely inerrant, infallible Bible, and insisting that it is inspired because inerrant, etc., we let slip our common sense; but when we insist that Scripture is inspired because it inspires, we are on solid ground. When we teach that the Bible is THE Book containing the history and conditions of salvation, we are unassailable.

Here is our great Gibraltar fact: God is the Saviour of human souls!

Let us be ever ready to insist upon these two great truths: First, the Reasonableness of the Fact that God is Saviour, and, second, the Reasonableness of His Method of Salvation.

There are two Books of God: the book of Nature, and the Holy Scriptures. If we live near to Nature's heart we find that her phenomena are the parables of grace. While it is true that analogy proves little when you can show that these two books agree, you throw the burden of proof on the objector.

Men do not object to religion on the grounds of its devotional spirit, for they see worship at its best in the Christian. Nor do they criticize its esthetics, since they well know that the grandest architecture, the most inspiring music, the sublimest painting and the loftiest poetry are the output of the Church of God; from it also come the truest ethics, for it is the Christian philosopher who insists that ethics is the reign of "the law of love and love as a law."

But some men do object to our central and most distinguishing doctrine that "God is Saviour" or Economist: that He is "in Christ, reconciling the world to Himself," and that through suffering.

Let us see how this precious teaching of the written Book agrees with the Nature Book, and how Nature preaches to us.

Our earliest glimpses of God show Him as an economist.

See the world formed from nebulous, misty matter. See the glaciers and the ages carry the clay into the low, unarable land, sooner or later to be converted into bricks and bank notes. See evaporation ever offset by condensation and shower.

The year has four seasons. Autumn's seared grass and leaf are manipulated by the laboratory of winter: spring snatches up the result, runs ahead and empties it in the lap of summer, the ripening time. Thus the dead leaves are made to nourish life, nothing is lost.

You burn a ton of coal and produce light and heat. Is this all? No, carbon dioxide, foul for man, but food for plant, grass and tree. God suffers nothing to be lost. He is an economist. Matter may change its form, but it is still a fact.

Suppose you and I had visited this planet in the remote dawn of its creation, and had seen nothing but rank vegetation growing and then falling to rot. We should probably have said: "Here is a world for which God does not care. Not an animal's foot presses the soil, not a bird cleaves the air or lights on these pulpy trees. What waste, what waste!" But wait. "Judge not the Lord by feeble sense." What folly to think that the Divine Economist should waste anything! Let God step into His laboratory and work. "Deep in unfathomable mines of never-failing skill, He treasures up His vast designs and works His sovereign will." He scoops out His retorts, into which He casts this waste, and piles millions of tons of earth upon it. He presses it into carbon, with which we drive the iron horse, sail seas, climb mountains, cook food, turn night into day and winter into summer.

And all of this and vastly more, you note, because God is an Economist. Why, He is so economical that He does not give the fish in Mammoth Cave any eyes, because they would have no use for them.

Advance a step, and you see History displaying God's Conserving Energy.

Nature is not an accidental arrangement of matter, nor is the human race an accidental concourse of men. It is a field of divine operation where God is ever conserving man for the highest ends. He is after the diviner man.

In the process nothing is lost, not even the follies of men.

Out of their dead selves men rise, as on stepping stones, to higher things. We build on our blunders. "We live by dying."

The ancient Romans boasted that they had made themselves masters of the world by their short swords and long shields; but in a few centuries men learned that mere brute force is weak, and that knowledge, virtue and godliness give great power to their possessors.

Later we see Europe deluged with blood by the machinations of the Papacy, the populations of whole principalities decimated and tens of thousands of the best and finest people of half a dozen countries slaughtered by the tools of the Vatican. Yet out of the fugitives from these and other persecutions God has made a mighty nation. Here we find the answers to the queries, "How came the Huguenots to New York and North Carolina, the Hollanders to New Amsterdam, the Quakers to Pennsylvania and New Jersey?"

Why did the Pilgrim Fathers come to the "rock-bound coast" of New England to lift there the banner of civil and religious liberty?

One answer is this: The Great Economist was preparing the world for the sublimest event in its political history—the erection of a nation in which every man should be a sovereign and every child a student. Men must be saved from kingcraft and priestcraft, and become citizens of free states. The Papacy enslaved Italy in the name of God and held her down in bondage for centuries, yet God saved Italy in spite of the Pope and all his friends in France and Austria.

One step more and we reach the Realm of the Soul.

We have seen God as Saviour in the lower realms of Nature and History. Is He not so here, also? The scoffer says, "No!" and the agnostic, "Not that I know of."

We have seen God redeeming all apparent waste in Nature and History. But alas for the waste in the Spiritual Realm!

All the destruction wrought through all the ages by pestilence, earthquake, famine, flood and fire put together have not disturbed the Natural Realm as the Spiritual Realm has been by sin. Sin is a small word, but it stands for the most awful fact of which we have any knowledge.

Is God blind, powerless or indifferent here? Has He no power to deliver? Is He not a Saviour here, as He is elsewhere?

Nature teaches us to look for a Balm in Gilead, for we see that, so far as our bodies are concerned, we live in a world where remedies have been provided.

The wonders of medical science are a strong argument for the existence of a plan for the salvation of the soul. Every true physician is God's minister, and means God ministering to men: and for even the beasts of the field and the forest Nature has provided remedies with which the animals are all acquainted.

Shall Pasteur say to the deadly virus, "Thus far shalt thou go and no farther," and our Heavenly Father have no antidote for the infinitely more deadly virus of sin? Is not the soul of man of more value, and is he not the acme of creative genius? Will God heal a sick beast but ignore a sick soul? Will He make provision for the repairing of the house in which His sick child lives, and none for the salvation of the inmate? Ask any skeptical physician if he would heal his own suffering child, but beware lest he smite you for the insinuation.

God brings a shower from far away over the mountain top to moisten the thirsty lips of a drooping rose. And the World book, like the written Book, teaches me that when, in my soul thirst, I lift up my soul to Him, He will slake my thirst from the fountain of the water of life.

Let us finally notice that the Method of salvation is quite as reasonable as the fact. That method, in a word, is one of suffering. In time, in toil and in pain, God suffers to save the race.

Young says: "He hath worked and worked, from the birth of creation to this unbelieving hour, to rescue souls from death."

And here the analogy is most luminous. We ever climb our mountains by labor. So grow mind and muscle. Some poet sings, "By care and toil and pain and various arts the steep ascent we gain." The Roman centurion told Paul that he had obtained his citizenship "with a great price." So every man

and every nation has to pay dearly for liberty; it has always been so.

All nations, like our own, have had, or will have, their Valley Forge and Gettysburg. Greece, Crete, Cuba, France, and mayhap Russia, were baptized in blood before they are built in power and beauty. We build monuments to the martyrs, but someone made the rack and lighted the fagot. We canonize men who were once cannonaded. Out of this truth has come the adage: "The blood of the martyrs is the seed of the church."

We are a nation with one flag and all men free. We thank God for that, but it was a heavy price of blood and treasure that our forefathers and their forefathers paid for the union and liberty that we prize so highly to-day.

Some scoffers sneer at the doctrine that Jesus suffered for the guilty, but vicarious pain is everywhere in the animal and human worlds, and science has her many martyrs.

So God in Christ, reconciling the world to Himself, submits to the severest test on the altar of His love. This is life's method. Pain is ever the price of love.

Every step of progress is a sacrifice. "We grow by dwindling, we gain by losing, and live by dying."

Thus God becomes the Saviour of man. He "sent His Son" to save mankind through ignominy and shame and pain, and the heart-pain was the greatest.

Love, both human and divine, pays its price in pain. So Christ trod the wine-press alone. His were the dyed garments from Bozrah. Loyal to this mission of grace in this service of sympathy and love, He exposed Himself to the envy and hate and hypocrisy of which the world was full, and beneath which it lay suffering, crushed and bleeding. Surely "He hath borne our griefs and carried our sorrows, and He was bruised for our iniquities."

Now, God loves all men, even the bad, and to-day Christ brings His love to a fallen world, "treading the wine-press alone," sweating blood in the "dyed garments from Bozrah," dying in ignominy and shame of a broken heart, that He, "glorious in His apparel," may be "mighty to save."

Thus, my brethren, in this study of nature and grace, in this

glance at "the divineness of the natural and the naturalness of the divine," we see the solid ground on which we stand. We vindicate the ways of God to man and show that the great Economist of Nature is also the Economist of Grace.



Rev. Jay N. Taft, Ph.D.

**Editor O'Connor's Letter to Cardinal
Gibbons**

Eighth Series.

No. 6.

331 West Fifty-seventh Street, New York, June, 1909.

Sir:—In my last letter, in May, I said that the good sense and discriminating judgment of the American people would enable them to see through the sophistries of your efforts to reconcile the teachings and practices of your Church with the spirit and genius of American institutions. The Roman Catholic Church, by its claims of supremacy in the spiritual and temporal affairs of life, is opposed to all laws that are not in harmony with its teachings. So far as compliance with the laws of Governments is concerned, your Church may be described as lawless. Your theologians draw fine distinctions as to what laws may be tolerated, but all secular enactments are under the ban when the interests of the Church are at stake. A conspicuous illustration of this lawlessness is furnished by the attitude of the Roman Church in France towards the Government. In revenge for the losses the Church has suffered by the separation of the Church and State, every means that could be devised has been used to discredit the Government. The strike of the employees in the various departments of the Government, which has collapsed so ignominiously, was fomented by the clericals and royalists. On Sunday, May 16, these enemies of the Republic took occasion while commemorating the beatification of Joan of Arc, whom the Pope has canonized for their special benefit, to cry, "Down with the Republic!" and "Long live the King!"

It is an axiom in your Church that the laws of Rome must everywhere prevail, and in small things, as in great, this supremacy is asserted and maintained. A correspondent, writing from Gillespie, Illinois, May 18, 1909, says that in February of this year smallpox made its appearance in that town. "All suspected cases were quarantined, and the Committee on Public Safety, appointed by the Mayor, who acted under instructions from the State Board of Health, ordered

the discontinuance of all public meetings, including services in the churches, until such a precaution would be no longer necessary. The public schools, the churches, the labor organizations, the lodges, the places of amusement, all complied with this order, and even private gatherings were abandoned. The one exception to compliance was the Roman Catholic church. The priest, the Rev. John Crosson, who said he acted under the instructions of Bishop James Ryan, of Alton, held mass as usual on the two Sundays included in the time during which this order was in force. While a majority of the Roman Catholics attended the services, a few of them censured the priest for boldly defying the town and State authorities in this matter. I am told that the Roman Church has acted similarly in other parts of the State. No attempt has been made by the local authorities to punish the priest who defied the Committee of Safety. The Roman Catholic Church has pitted itself against the State of Illinois in this matter, and in the minds of ordinary observers seems to have asserted its supremacy. Is this prophetic of the day when that organization will feel strong enough to defy the laws of the United States Government itself?"

Hitherto in countries called Catholic the laws of Rome have been obeyed, but in our day the peoples of those countries are rising up in rebellion against the Papal supremacy. They see the progress that Protestant countries are making, and desire to share in the advanced civilization enjoyed by those free nations. In the attainment of this end, their first step is to disregard the laws of Rome, as the Protestants have done. By-and-by the Catholics in America will follow the example of their brethren in Europe; and they will be strengthened in their purpose by the enforcement of the laws of the United States that recognize no sect or creed and guarantee liberty and freedom to all citizens.

ROME'S MARRIAGE LAW IN CONFLICT WITH STATE LAW

Last year there was much Catholic indignation at the Papal edict ordering the rigid enforcement of the marriage law requiring the ceremony to be performed exclusively by the parish priest. If any other priest, or a Protestant min-

ister, or an alderman, officiated, the marriage would be null and void. This, of course, overrides the law of the State.

Another law of Rome that is contrary to the laws of this country is that which requires Protestants who marry Roman Catholics to sign the following agreement:

I, the undersigned, being desirous of contracting marriage with . . . before a Catholic priest duly authorized by a special dispensation from His Grace, the Archbishop of New York, do promise in presence of the Reverend Father . . . and of . . . witness attending for that purpose, that all the children born of my marriage with . . . shall be baptized and educated in the Catholic Religion, and moreover that I will by no means whatsoever hinder or obstruct the said . . . in the exercise of the said religion; I also promise that in the solemnization of my marriage there shall be only the Catholic ceremony.

In testimony whereof I have signed this document in presence of Reverend . . . and the said witness . . . , on this . . . day of the month of . . . 19 .

Marriages of this sort usually take place between wealthy Protestants and Roman Catholics. It is an unheard-of thing that you or a Jesuit or any Roman confessor would allow a wealthy Catholic to marry a Protestant. For the first time in the history of our country the above agreement required of a Protestant in a mixed marriage has just come before the courts, when the decision was rendered by the judge that such a contract was void in law. The case was tried in St. Louis, Missouri, and is reported in *The Republic* of that city, May 5, 1909. A Protestant gentleman, Mr. Wade Cary, who resides at 4130 St. Louis avenue, St. Louis, some years ago married Miss Gertrude Brewer, a Roman Catholic, the daughter of Mr. R. R. Brewer, an attorney, of 5024 Fairmount avenue, the same city, after signing the above contract, which gave the wife the exclusive right to the religious training of any children born of the marriage. Mrs. Cary died, leaving three children, and the Protestant husband thought it his duty to bring up his children in his own faith. This was opposed by their grandfather, Mr. Brewer, who sought to enforce the contract and have the children brought up as Roman Catholics. When the case came before the

court, May 4, Judge Matthew C. Reynolds handed down a decision that the agreement had no effect in law, and that the court would not enforce such a contract. He said that the father is the natural guardian of his children and cannot, before their birth, waive or assign this right to another. Judge Reynolds further held that the grandfather, Brewer, had no rights in the matter, and, even though the wife were still living, the contract could not be enforced—it was void in law.

Those American Protestant ladies of wealth and social position who have married impecunious foreign noblemen and signed such an agreement can now turn the tables on their husbands, and declare that as the religious contract is void, unless the children are brought up as Protestants the pecuniary consideration which was the main attraction for the Catholic dukes, counts and marquises, must also cease to operate. By cutting off the supplies the Protestant ladies can have their children brought up in their own faith, and those scions of an effete aristocracy will surely surrender, as their consciences are usually as pliable as their empty purses.

The decision of the court in St. Louis in the case of this marriage agreement between Protestants and Catholics, declaring it to be void in law, cannot fail to have very far-reaching effects. It will help Roman Catholics to feel that they are free citizens of a free country, and that in case of need, the law of the land will protect them against the tyranny of their Church; and it will compel Protestants to perceive that the laws of Rome are in antagonism to the laws of the United States.

Some years ago a Presbyterian elder called to see me with regard to his son, an instructor in Princeton University, who seemed determined to marry a Roman Catholic girl in spite of all that he could say to him. He asked me if I would speak to him if he called, and I replied that I would be glad to do so.

A few days afterwards, the son came to see me, and he soon made reference to the proposed marriage. I inquired:

"Do you intend to become a Roman Catholic yourself?"

"Not at all. I am a Presbyterian and always mean to remain one."

"But you will have to sign a paper, stating that any children that God may give you will have to be brought up in the Roman Catholic Church."

"Yes, I know I shall have to do that."

"And do you intend to do so?"

"Why, yes, I don't see that I can help myself."

"But you do not believe the doctrines of that Church to be true?"

"No, I do not."

"You are of age, and you have a perfect right to marry whom you like. You can marry a black woman if you want to, and it would be entirely your own affair and hers, but I say that no man has a right to give an undertaking that his children shall be brought up in the faith of a Church the doctrines of which are not good enough for him to believe in himself. No man of honor would seriously think of doing such a thing for a moment, and I am very much surprised that a man of your bringing up and high standing should seriously contemplate such a step."

After some more conversation along this line he rose to go, and held out his hand to bid me good-bye.

I drew back, and said, "No, sir. I will not shake the hand of any man who would commit what is in my opinion such a dastardly crime upon innocent children who would be unable to help themselves. I will not take your hand."

He thought that my remarks were very severe, but went away without giving any indication that they had produced any effect upon his mind.

Not many weeks later I received a visit from the father, who greeted me very cordially, and with an air of great satisfaction, said: "I am glad you spoke to my son as you did, for his engagement has been broken off. He said that what you said to him cut into him very deeply, and that you did not appear to be satisfied with putting the knife into him, but that you kept on turning it around in the wound."

I have received many communications from the readers of my open letters to you this season, and the gist of these friendly epistles is that you ought to be impressed and even moved to gratitude by the delicacy with which I have referred to your disingenuousness and quibbling in your efforts to make the American people believe that no danger is to be apprehended from the extension of Papal influence in this country. Some of my best friends have said that I ought to have used language such as Martin Luther, John Knox, John Calvin and other Reformation heroes hurled at the monsters in Rome—Popes, Cardinals and Prelates—who claimed divine right to rule the Church of God and establish Papal supremacy over nations and peoples. Perhaps if I had lived in those time I might have indulged in similar objurgations, for I realize that the present occasion demands equally vigorous language. You are bound by your oath to the Pope to propagate the doctrines of the Roman Church that made the Reformation necessary for the spiritual, moral and political welfare of mankind. Your disposition may not be as cruel and fanatical as that of your European predecessors in propagating those doctrines, seeing the fatal result to the Church of Rome of their antagonism to the truth of God and their efforts to stifle the aspirations of the human race for liberty and freedom. We can only base our judgment on what you and the other members of the hierarchy might do in this country if you had the power, by the actions of the "Princes of the Church" in ages past. "Rome has spoken, the cause is finished," is the finality with every person who has sworn obedience to the Pope. All can see the allurements of the position you occupy, even in a state of Papal vassalage. But I think that sometimes you must be sick of it all.

I must not prolong this letter, Cardinal, but as you are an American citizen, like myself, I would exhort you—

To thine own self be true;
And it shall follow as the night the day,
Thou canst not then be false to any man.

Though you may not at your time of life be able in your own strength to make such a change as would result from

casting off the yoke of Rome, Almighty God can give you grace and courage to do so and thus become a loyal citizen and good Christian.

But, Cardinal, after all your scheming and double-dealing to throw dust in the eyes of the American people, you must some time or other come to the conclusion that your efforts will be in vain. Then you might think of your immortal soul and the future life. How will you appear in the presence of God without your cardinal robes and the pomp and glory of your princely state? I wish I could bring before your mind and heart the figure of Christ, the Son of God and the Son of Man, as He came from the bosom of the Father, and as He appeared in human form. He came to save sinners and gave His life for their redemption—"The blood of Jesus Christ cleanseth from all sin"—and though His own people and the high priests did not believe in Him, "as many as received Him, to them He gave power to become the children of God, even to them that believe in His name." He is ever the same in heaven as on earth, with the fullness of divine power and sympathy for all.

He went about, He was so kind,
To cure poor people who were blind;
And many who were sick and lame,
He pitied them, and did the same.

May you and the other Catholics realize what His love and pity and tender mercy will do for all who come to Him in faith and trust as a personal Saviour.

Yours truly,

James A. O'Connor.

THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE.

Specially designed for the instruction of Protestants regarding Romanism, and the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

JAMES A. O'CONNOR, PUBLISHER,
331 West 57th St., New York.

Subscription, per Year..... \$1.00

Entered at the Post Office, New York, as second class matter.